8: Collocott & Havea M,I-5 (no date) 1922
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kava. A visit without kava would lack the most important article which the comforters should take. This phrase indicates a visit unaccompanied by the "real thing," that which is the real substance of the ceremony. Generally used of that which appears all right but is more or less of a hollow pretence. 539 765 276 574 431

507. Vai kauaki: Water (for) dying man. 539 763

Used of that which is given to a dying man to satisfy any longing he may have. If he wants a drink of water give it to him. Literally it refers to giving the dying whatever they may want when it is obvious that nothing can do any good or any harm and that by satisfying any desire expressed at such a time the last moments may be made happier. We have also seen the phrase in a context that seemed to imply that the draught of water was life-giving; but probably the idea is that it restored the spirits of the dying man without giving him any real chance of life. Comforting, soothing. [271]

WRONG-DOING; RETRIBUTION

508. E lavea ae taka nofo i he ngaue ae taka tuu: The good will be wounded by the conduct of the bad; wrong-doing which involves the innocent as well as the guilty in punishment. 539 183

Taka nofo and *taka tuu*, which mean literally, "he who sits" and "he who stands," perhaps get their meanings of good and bad, as applied to conduct, from the idea of one who sits quietly attending to his own business, and of one who must always be up and gadding round into mischief. Perhaps they refer primarily to the behavior proper to the kava ring where all should sit except when it is necessary to get up to perform some office connected with the ceremony.

509. Faifaimalie a nunua: Retribution coming on slowly.

Although the retribution of evil deeds seems to tarry, yet come it will.

510. Jii pe lele ae kaihaa kae fai: The thief's run is but short, but it is done.

If a thief is discovered he must make a bolt. Even if he is unable to run far and is soon caught he may as well make a dash for it and try to get away. Not a very successful attempt, but still a try.

511. Kaihaa tangi tauloto: A thief who wants to *touloto*. 539 482 685

Tauloto is to carry two burdens or baskets slung on the ends of a stick over the shoulder. If a man desires to steal he will be well advised to limit his depredations to what can easily be comprised in a single bundle and carried without difficulty. If he takes so much that he has to make up two bundles and carry them at the ends of a stick his chances of evading discovery and capture are much lessened. Not only so, but if caught he is much more likely to be forgiven if he is getting off with a swag of moderate size. If you are out for theft there is no sense in over-doing it.

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
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coconut-cream, but even this dish is not particularly common. Sea weeds are eaten, however, whenever they can be obtained.

Water and coconuts are the usual drink. Concoctions of sugar and lemons or limes are favourites with young and old alike. They are enjoyed whenever there is sugar available.

For his day-to-day staple foods the villager uses what he can grow in his gardens. To the old Tongan foods he has added such extras as corn, melons, and other fruits. For his relishes he relies on reef-foods, occasional pork and chicken, and canned foods whenever he can spare the money to make his daily meal more interesting.

FOOD-CONSUMPTION

The manner in which food is consumed during an average week of our stay in Pangai is shown by the following table. This week covers the seven days between January 23rd and January 29th and refers to the food-consumption of four separate households.

TABLE 6.—FOOD-CONSUMPTION

House-hold	Composition Adults	Composition Children	Vegetable Staples Lbs. per pers. for seven days	Papaia	Coconut	Extras Meat	Extras Fish	Extras Chicken
A	3	2	59	49	48	8 lbs	10 lbs.	—
B	3	2	55	—	21	—	18 lbs.	1
C	5	8	57	44	52	—	reef food	—
D	5	5	56	25	64	—	reef food	—

Various comments on this table are in order. It will be noted firstly that the four household heads, each keeping his record for the same period, independently of the others, express common agreement on the amount of staple vegetables consumed by the Tongan villager. It was not possible to determine the relative amounts eaten by children and adults. The staple vegetables include *taro*, *manioke*, *kape* (giant *taro*), plantains, green bananas. In addition, very small amounts (included in the above totals) of breadfruit, yam and sweet potato were eaten by three of these four families during this week. One family only of the four and on one day only, ate "greens" in the form of *taro* leaves oven-baked with coconut-cream. All the coconuts listed in

22: West M-3 (1846-1855) 1865 OU9 Tonga OU9

Against this the natives seem to have a strange aversion, and they have, hitherto, resisted or been indifferent to all applications for that purpose. No one thing, of its kind, could confer a greater boon upon foreign visitors, or could prove a stronger inducement for shipping to call, than that of securing an abundant and ready supply of good water. At present, vessels visiting Vavau have to fill their water-casks at Falevai, a place about eight miles distant from the ordinary anchorage; where, in addition to the trouble and labour of rafting to and from such a distance, the water is obtained by the slow process of baling from a well. In the immediate neighbourhood of Talau, where vessels usually anchor, there are places in the rocks, which, if blasted, would, probably yield an abundant and flowing supply. It is, therefore, to be hoped that the enlightened policy of King George will lead him to overrule the prejudices of his people, and to provide Vavau with this essential requisite of a good harbour. So long as such a provision is neglected, the truly splendid harbour of that island, of which we shall have more to say in another place, will remain comparatively unknown and unvisited.

Perhaps, as the natives themselves use but very little water, either for drinking or any other purposes, this fact may account in part for their great apathy. They are content with having a very few wells, dug in convenient localities, which afford a sufficient supply, for their household requirements, of a very hard and brackish water. It answers for but few purposes in European cookery. In the vicinity of the sea-shore, these wells, or rather water-pits, are dug of much larger dimensions, and

54: Cook G,T-5 (1777) 1967 OU9 Tonga OU9

landing I found the King in the house along with our people. I no sooner got to him than he presented me with a large Hog and a quantity of yams. About the dusk of the evening, a number of men came and sat down in a round group and began to sing to the Musick of Bamboo drums which were in the middle of them, there were three long ones and two short, with these they struck the ground end ways as before discribed; there were two others which lay on the ground side by side, one of them was split or shivered, on these a man kept beating with two smal[l] sticks. They sung three Songs while I stayed and I left them at it and was told they continued till 10 o'clock; they burnt the leaves of the Wharra palm for a light, I have never seen them make use of any thing else.

MONDAY 16*th*. The 16th in the Morning after visiting the several workmen a shore, Mr Gore and I took a walk into the Country, the only thing we met with worthy of note was the meeting at different places with women going through the several processes of making cloth, which I shall describe in a nother place. In our return we met with Feenough and took him and another young Chief on board to dinner, but when dinner came on table niether would eat a bit, saying they were Tabu Avy;[1] but after enquiring how the Victuals had been dressed, and finding no Water had been used in Cooking a pig and yams, they both sit down and eat very heartily, and on being assured there was no water in the Wine they drank of it also. From this we conjectured that on some account or a nother they were at this time forbid to use Water, or what was more probable, they did not like the Water we made use of, it being taken up out of one of their bathing places. This was not the only time we met with people that were Tabu Avy but on what account we never could tell with any degree of certainty.

wife'. The 'great royal wife', mother of Fuanunuiava, was Tupoumoheofo, daughter of Tupoulahi, elder brother (now dead) of Maealiuaki; so that Maealiuaki was in English terminology 'the Prince's' great-uncle, not his grandfather—but would still have been regarded by him as *tui*, grandfather. Maealiuaki had still another link with the Tu'i Tonga: his sister was the second 'great royal wife' of Paulaho's half-brother Ma'ulupekotofa. Thus, as (in English terms again), brother-in-law of the Tu'i Tonga's father, the previous Tu'i Tonga, father-in-law of the Tu'i Tonga, uncle of one of the Tu'i Tonga's wives and of his half-brother, and great-uncle of his son—as well as being Tu'i Kanokupolu—he had a formidable position. Maealiuaki died in this year, 1777, when precisely we do not know, and was succeeded as Tu'i Kanokupolu by his nephew (son of Tupoulahi), Tu'i Halafatai. This uncertainty is probably the reason why the latter is sometimes, it seems quite wrongly, said to have been the ruler at the time of Cook's visit.

[1] There is no doubt that Cook's second conjecture about Finau and his friend was the right one. Water from a bathing place could not possibly be used to cook or mix with food: 'Tabu Avy' is *tapu a vai*, *tapu* because of the water. As for the other people, water might be *tapu* for any number of reasons; but water, it must be noted, was also a 'cleansing agent' for doing away with some other sorts of *tapu*.

56: Samwell D,T-5 (1777) 1967 OU9 Tonga OU9

presented us with consisted of Fish and Yams baked, which were very well cooked.

After he saw our people make themselves welcome he went to his own Supper, which consisted also of baked Yams & Fish with the addition of some pudding made of the meat of the Cocoa nut, some Cocoa nuts stripped of the Husk & some Cups filled with good fresh Water; the Men who brought the Provisions went away as soon as they had laid down their loads, and as they retired paid their respects to Powlohow by sitting down cross legged & rising again immediately; the Table off which he supped was a clean Matt laid upon that he sat upon, a basket was opened from which some fresh Plantain Leaves were taken out, unfolded & laid upon the Matt before him, & the Yams & fish laid upon them, but the Pudding remained in the Leaves in which it had been prepared. Two Chiefs[1] waited upon him, poured some water on his Hands while he washed them, peeled his Yam & picked the Fish & then fed him, one putting Fish in his Mouth the other Yam. He did not eat much: as soon as he had done the two feeders got their Supper, & then every thing was removed & what was not eaten put into the Baskets & put by in the House, they eat their Supper just without in the open air. Soon after Supper was over He desired the two Chiefs to make preparations for his going to sleep, on which they unrolled & spread out on the floor of the House a large Matt & after that a great parcel of Cloth & laid one of their Wooden bolsters at hand. Powlohow soon laid down & addressed himself to sleep, and the Chiefs covered him over with the Cloth & then laid themselves on each Side of him.

In a few minutes after a young Woman came into the House & sat down by him, it was naturally concluded that she was one of his Mistresses but in this we were mistaken; her office was to lull the old King to rest by tapping him with both Hands as quick as possible on different parts of his body. He was much troubled with an asthmatick Complaint which frequently waked him, on which the young woman immediately renewed the Tuggee tuggee[2] as it is called & laid him again asleep. After having been about an hour and a half busily employed in this manner, finding him fast asleep she respectfully kneeled down & took her leave of him by kissing his feet & touching them with her head, however there are always women in waiting in case he should happen to wake. Everything had gone on hitherto very quietly at the Tents, but in the night the Guard was alarmed with the Cry of Murder help &c. A file of Marines went directly to the place where the Cry was heard, where they found one

[1] *matapule*, titled ceremonial attendants. [2] *tukituki*.

56: Samweli D,T-5 (1777) 1967 OU9 Tonga OU9

They bathe themselves about Sunrising either in the small Pools or in the Sea. In the Morning Parties meet together who form a ring & sing to the beat of Drum & drink Kava after which they eat baked yams or breadfruit. They dine about noon generally upon baked yams & breadfruit with Puddings made of Plantains, & sometimes the better sort have Pork but more commonly Fish, drinking water with it which they seem to prefer in general to the Cocoa nut milk, not caring so much for that as the meat of the nut. The Chiefs are served at their meals with much Parade, a single yam being often brought on a pole between two men so that a dinner consisting of a dozen or two of yams, some parcels of baked Fish, Plantains, Cocoa nuts & shells of water & the plantain Leaves for a table Cloth will employ 30 or 40 people. Their method of Cooking differs in nothing material from that of Otaheite which has been amply described in Capt[n] Cook's first Voyage to that Island. About sunset they play upon their Flutes, sing or sit in discourse with their Women before their Houses; after dark they light Torches in their Houses by which they sit and converse or meet together in large Companies of young men & women & dance upon the green plats before their Doors. The young women on these occasions make use of many lascivious Gestures & Motions, & so fond are they of this amusement that not a day passes but many of these dances are performed in all parts of the Country. While these are employed in following their Pleasures others line the shores with Torches in their Canoes as a decoy for the Fish, which they catch in that manner.

Every Chief has his Land inclosed with a hedge of Wicker work about 8 feet high made with Bamboo which has a very neat appearance. To this inclosure there is one entrance only, at a door made of Planks which is kept shut by a long pole resting against it on the inside & it cannot be opened on the outside. Within the generality of these Inclosures stand about half a dozen Houses among the Cocoa nut & Bread fruit Trees & groves of Plantains; the Houses are small & contain but one family in each, the Shape of them is an oblong square, the floors are raised about a foot from the Surface of the ground and always covered with matts, the Eves reach near the Ground & the sides are made of wicker work tho' some again are quite open. The Married people are seperated at night from the rest by Skreens made of Strong thick matts which they draw round them, & these they make use of in the day & move them about occasionally to defend them from the wind & the Sun. The furniture of their Houses consists of the Garee[1] or Stools which they use for Pillows,

[1] *kali.*

/195 cont./

252 177 [439] coconut milk; less frequently they fry it in a pan with onions (and tomatoes). Rice, which is very popular but not always easily obtainable, apparently because of importing difficulties, is boiled in water with coconut milk and sugar added. Likewise, on the smaller islands, some natives know how to bake cakes in English fashion; they are made (only for special occasions) of flour, sugar, baking powder, creamed butter and bright yellow coloring. A few Tongan women also know how to make an English pudding with flour, shortening, sugar raisins and baking powder. Almost everywhere one finds the dumplings (topai) cooked in water and the very popular fried cakes (keke) that consist of a flour dough with baking powder and are fried in pans, usually with imported shortening. On only a few of the more important islands (Tongatapu, Vava'u, Lifuka) white bread is today baked by Tongans in simple, self-built ovens; this is so popular that the demand constantly exceeds the supply.

271 272 As beverages the Tongans use chiefly collected rainwater, as well as the fruit water of young coconuts, as in the past, (505)

505. See J. Cook, Beschreibung...loc. cit. VI. p. 288; W. Ellis, An authentic narrative... I. p/ 97.

312 177 at any time during the day. The water supply of the natives has been improved during the last decades, with cement tanks (506)

506. From imported cement, sand and coral stones.

replacing the ancient Tongan "water pits" (lepa), (507)

507. See E. W. Gifford, Tongan Society, p. 178.

being built by natives on their own initiative or by order of the government; /196/ these /tanks/ catch the rainwater running down from the corrugated metal roofs of private dwellings, schools, administra- 312 tive buildings and churches. In addition, the natives on many islands make an effort to dig pits which furnish more or less brackish water.